

# THE CHRISTIAN VISITANT.

BY A LAYMAN.

"NOCTURNA VERSATE MANU, VERSATE DIURNA."—"BE THESE YOUR STUDIES BY DAY AND BY NIGHT."

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## ESSAYS AND PARAGRAPHS, ORIGINAL AND SELECTED.

### REFLECTIONS FOR SATURDAY EVENING.

*"So spake the false dissembler unperceived ;*

*"For neither MAN, nor ANGEL can discern*

*"HYPOCRISY, the only EVIL that walks*

*"INVISIBLE, except to GOD alone !"*

MILTON.

WE cannot perhaps close the week better than by consecrating its last moments to a few reflections upon the darkest, if not the most detestable of human vices ; a vice which has called forth the execration of the virtuous in all ages, and upon which, indeed, the maledictions of Heaven have been poured out in that sacred volume, which is the word of God, proclaiming His vengeance as well as His mercy and justice, His power and glory.

How bright a conception had MILTON of the vice of HYPOCRISY ! It is the conception of a poet, but more of a philosophic than a poetic conception, and well worthy of the bard who sung the fall and redemption of man, in strains inimitable and immortal, if not heavenly and divine. A vice which "neither MAN nor ANGEL can discern," because of its dark depravity, and treacherous concealment, and whose direful effects are felt, whilst the cause remains invisible, not only to the victim, but to all "except to GOD alone ;" such is surely among the most dangerous and detestable of vices, which degrade humanity, and excite the displeasure of Heaven.

"What," says JOB, "is the hope of the hypocrite, though he hath gained when God taketh away his soul ?" "Will God hear his cry when trouble cometh upon him ?" \* These are awful appeals to all who put on the garb of hypocrisy to betray and injure their fellow-creatures either in fame, fortune or feeling. But the hypocrite rarely reads the word of God, or if he does read it, it falls upon his marble heart like seed sown in stony ground. When pursuing the dark purposes of his soul, he does not stop to enquire what is to be the consequence to himself, "though he shall have gained," or in other words, triumphed in his vile machinations. Steady in the pursuit of his object, whether it be false-

hood in love, or treachery in friendship ; whether it be the destruction of a rival, whose popularity impedes his march to power, whose talents eclipse him in professional fame, or whose superior skill in the same art or trade throws him in the shade as a competitor ; the hypocrite has neither time nor inclination to turn aside for a moment to reflect upon the atrocity of his conduct, to pause over the awful gulph into which, if persisted in, it must finally plunge him. Present success in deception and treachery, engrosses all his thoughts, and blinds him to the future, when his soul shall be harrowed by retrospection ; and when he shall look around him in the solicitude of remorse and anguish for a gleam of hope, a ray of divine mercy, to restore peace and serenity to his troubled mind.

There are several classes of hypocrites, which demand our attention in particular, though it may be justly observed, as a general truth, that he who is a hypocrite in one thing, is capable of becoming so, at least as to disposition, in all the concerns of life, however he may affect to admire the principles of virtue, morality and the gospel. Let us for a few moments view HYPOCRISY as it appears in LOVE, in FRIENDSHIP, and in RELIGION.

IN LOVE, how dreadful is the vice we are guarding against, in its motive and its consequences : Its motive the gratification of unhallowed passion ; its consequences, the destruction of youthful innocence, and frequently the accumulation of misery upon old age. The crime of HYPOCRISY is the greater in this case, because it takes advantage of a passion both universal and ardent, a primeval principle of nature, which GOD has implanted in every human breast ; and which is always the most powerful at that season of life when it is the most liable to be assailed by the wicked arts of seduction. The SEDUCER is indeed one of the most perfect representatives of SATAN upon earth ; as if initiated in his system, in the very bosom of Pandemonium, he lays his plan with the subtlety of the arch-deceiver, and succeeds in sealing his own damnation, whilst he exposes to the same awful catastrophe the unhappy victim of his brutal and lawless desires. Who can contemplate, but with horror, the numerous, miserable victims which swell the triumphs of seduction, and appal the heart alive to sensibility, virtue and religion, by the exhibition of individual ruin, and congregated wretchedness ? We meet them in every town, and every city is filled with them. Our youth are corrupted, and our civil and religious institutions scandalized by their licentiousness and depravity : So true it is, that one vice is the parent of another :

\* Job xxvii-8, 10.



And could the vile seducer but look forward to the wide-spread evil and misery of which his hypocrisy lays the train, he would, it is to be hoped, for the honor of humanity, recoil from his wicked purpose, and spare his devoted victim for nobler pursuits, and a more exalted destiny. He would shudder at the bare contemplation of a crime so shocking as that of luring youth, innocence and beauty to destruction; of bringing a tender and delicate female to deplore that she had ship-wrecked her generous and confiding heart, her pure and immortal soul, upon the quicksands of vice and misery; had rashly wounded the feelings and forfeited the esteem of her friends; had madly

*"Steep'd a father's couch in tears,*

*"And ting'd a mother's glowing cheek with shame."*

Behold yon miserable outcast, whose tattered garments bespeak her wretchedness. The chilling rains and the cold winds pierce through them. Her head is bare to the blast. She has no shelter from the storm that beats upon her shivering frame, and bends it to its mother earth. She implores the pittance of charity, and is spurned by the unfeeling passenger. She sinks under the weight of accumulated misery. The cold earth is her bed: She expires upon its bosom, and her last sighs are given to the merciless elements. Gracious Heaven! receive her in pity! Blessed JESUS, have compassion upon her! She is the victim of **HYPOCRISY IN LOVE!**

In **FRIENDSHIP**, how often do we meet with hypocrisy, and how deplorable are its effects in wounding the heart of honor and sensibility, damping the ardor of the social affections, and extinguishing the spirit of benevolence. It is an old adage, that "prosperity makes friends, but adversity tries them." That attachment alone is worthy of the name of friendship which is not to be shaken by time, place or circumstance; which sacrifices at the shrine of congenial feeling every mercenary consideration, and every selfish passion. We admire the spirit, though we might not adopt the principle in all its latitude, of **AGESILAUS**, in his letter to **HYDRIEUS**, respecting *Nicias*. "If *Nicias* be innocent, acquit him: If he be not innocent, acquit him on my account: however be sure to acquit him." A false friend may be compared to a spear, which pierces the heart that leans upon it. The hypocrisy of pretended friendship is, indeed, the source of as many evils as Pandora's box. We ought to be wise, therefore, in the choice of a friend; and when we have thus chosen, we ought to suffer no mean jealousy to poison our minds, and corrode our attachment. Benevolence dictates to do all that we can to promote the happiness of the human race. Charity calls upon us to relieve individual distress. Gratitude and generosity exact a liberal requital for favors received. But friendship, though more circumscribed in its operation, is not less hallowed in its principle, than benevolence, charity, gratitude, or generosity. It is the mutual confidence and attachment that spring from congeniality of soul, and cannot therefore embrace a number or variety of objects. But those whom it does embrace, are bound by the most noble ties that can hold the human heart, to be guided by truth, candor, zeal, and fidelity, in their attachment to each other. What a waste,

then, of moral excellence, what a sacrifice of the divinity within them, do they make, who poison the fountain of friendship with the foul drug of hypocrisy; who smile while they betray, and meanly triumph in their imposition upon the credulity of an honest and magnanimous heart: For

*"Oft, though wisdom wake, suspicion sleeps*

*"At wisdom's gate, and to simplicity*

*"Resigns her charge, while goodness thinks no ill,*

*"Where no ill seems."*

But the **HYPOCRITE IN RELIGION** is the most to be dreaded, as well as detested. By a religious hypocrite, we do not mean one who professes religion, without acting up to its principles on all occasions; the frailty of human nature forbids the hope, that perfection in principle and practice can be attained on earth. But we mean one who professes it, without possessing the least inclination, or making the slightest effort, to live according to its divine precepts; and who puts on the cloak of piety for the sole purpose of deceiving society, and accomplishing selfish and profane ends. In this case, we repeat it, **HYPOCRISY** is most to be dreaded; because, under this mask, almost every species of secret wickedness may be committed, while the world are led to believe in the purity, the piety, and the sanctity of the hypocrite. Under this mask, indeed, the infernal spirits of **LUST**, **FRAUD**, **MALICIOUSNESS**, and **REVENGE**, walk abroad in darkness, and triumph over the blind credulity of mankind: Under this veil **AVARICE** reaps the fruits of extortion, and shines out at last in gorgeous wealth, and guilty splendor; whilst **AMBITION** tramples upon every virtue, and sheds the blood of millions, to arrive at empire and fame. But there is a striking and awful difference between religious hypocrisy and every other species of this foul and detestable crime; which is, that it sacrilegiously aims directly at deceiving **GOD**, as well as men and angels! The false lover, the treacherous friend, the malignant rival, the private swindler, and the public or popular impostor, rarely think so far as to perceive that they are aiming to deceive Heaven; but he who puts on the mask of piety as a cover for every species of moral depravity, outstrips **LUCIFER** in heaven-daring guilt and presumption. He boldly says to **JEHOVAH**, "I can do that, which even **THOU** canst not see, with **THINE ALL-PIERCING EYE!**" He madly provokes the vengeance of Heaven at the very foot of its throne! Great God! without a signal display of thy mercy, can so presumptuous a sinner elude the effect of that terrible denunciation, which **JESUS**, Thy beloved Son, proclaimed to hypocrites at Jerusalem.... "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell!"

V.

#### TO READERS AND CORRESPONDENTS.

*OMICRON'S Reflections for Saturday Evening*, and *Poem to Eliza*, adapted to the 9th of March, and intended for this day's **VISITANT**, came too late. They shall appear in our next.

A sketch of the history of the Episcopal Church, in Orange county, is received, and shall be attended to.

In our last, in the title of the article, respecting **MISSIONS**, for "more useful," read "more successful."



A PLAN  
FOR THE MORE SUCCESSFUL MANAGEMENT OF  
DOMESTIC MISSIONS.  
IN A LETTER TO A FRIEND.

By an EVANGELIST.

[CONTINUED.]

4. On the proposed plan, these little societies will increase in strength with much greater rapidity, and be able to support the Gospel, unassisted by missionary societies, much sooner than they would otherwise do. If the infant were not permitted to make the attempt to go alone until it was really able, it would be a long time before it would possess sufficient strength, and still longer before it would esteem itself capable of walking. It is a wise arrangement in the animal economy, that strength is improved by exertion. And this holds good with respect to communities as well as individuals. New congregations, when they first settle the ministry, feel as though they had to bear a grievous burden. But the main difficulty is, the whole weight has been laid upon them at once. Had it been imposed by degrees from year to year, it might become large and yet be borne with ease.

It is vastly important for every congregation to have some fixed and certain method of determining what they can do in supporting the Gospel. For the want of this many societies remain in a state of infancy for years. And on the same account, many of our regular congregations continue vacant, and, in a great measure, destitute of occasional preaching for a long time. But how easy would it be for them always to keep a subscription, for at least three months preaching in anticipation, on condition that the person employed shall be acceptable to a certain proportion of the subscribers. In this case, there would be some encouragement for candidates to visit such vacancies. But on the present plan a candidate must labor for three or four weeks, before the people can be aroused to action; and as a reward for his faithful services during this time, he must depend on occasional contributions, which vary according to the state of the weather or other circumstances, and are sometimes so small as scarcely to be worthy the acceptance of a beggar. The common objections to the above mentioned arrangement is, that people must have an object, or in plain terms, they must know who is to be their preacher, to induce them to subscribe. But it is high time that this objection should be put down. Let the people be aroused to the importance of supporting the institutions of the Gospel, and not a particular man, and this will be object enough, and the only proper object, to excite them to their duty. Let them be made to realize this, and they will become willing to exert themselves, and let the Lord send by whom he will send. And until they do realize this, you cannot place any just dependence on their assistance.

This is rather a digression from the subject of missions, but its relation to it is perhaps a sufficient reason for its introduction.

The second amendment which I have proposed to the present plan of conducting missions, is by no means original. I am informed that it has recently been adopted by the missionary society in New-Hampshire, and that their future labors are to be conducted accordingly. And it is virtually the plan on which the whole business of the Me-

thodist society has been conducted from its first formation. Their whole territory is divided into numerous circuits, to each of which one or more ministers are assigned. All their appointments are made from one meeting to another. They never preach statedly in a place, unless they have a class formed therein, or a prospect of forming one. The members of each class are required at stated times to contribute to the general fund, from which all the preachers receive their support. And the unexampled success of this denomination in making proselytes to their society, may be attributed, at least in part, to the wisdom of this arrangement.

But the plan has claim to higher antiquity than the last century; for it has evidently the sanction of apostolic example. Those distinguished servants of our Lord travelled extensively in preaching the gospel of peace; but when they came to a place which presented a flattering prospect of establishing a Christian society, they labored statedly, until they had effected their purpose. If at any time they made such a stand in a heathen city or country, in that case they forebore to call upon the people to contribute to their support, lest it should prejudice them against the Gospel; and the churches of other cities supplied their wants. But as soon as they had organized a church among them, they began plainly and faithfully to inculcate on their converts the duty of supporting the ministers of religion. Compare 1 Cor. ix. 7—14, and 2 Cor. xi. 7—9.

There is another circumstance in the manner in which the first heralds of the cross were sent forth, which is worthy of particular notice. When our Saviour had ordained the seventy disciples, "He sent them *two and two*, before his face into every city and place, whither he himself would come." And in the same manner the Apostles frequently labored after his ascension. I would by no means recommend, at the present time, when we experience such a scarcity of ministers, that two missionaries should always be sent forth to labor in company. But I think that without any sacrifice of labor, the services of our missionaries might easily be so arranged, as that two could occasionally meet together, and mutually consult and advise each other, especially on all questions of importance. And thus by associating a young man with a faithful and tried missionary of much experience; the latter might be occasionally eased of his numerous burthens, and the former materially benefitted by the example and counsel of an elder brother. And it does really appear to me that the record of the manner in which Christ sent forth the first Evangelists, and in which the Apostles frequently labored in endeavoring to spread the Gospel, was designed by the Holy Spirit to convey some important instruction with respect to the best mode of conducting missions: though the time may not yet have arrived when that instruction is understood and improved to the best advantage.

My III. objection to the present mode is founded on *the object of some of our most expensive missions*. Wherever the public attention has been awakened to the subject of missions, the bowels of Christians have appeared to yearn over the aborigines of the country whose lands we possess: and as if to compensate them for the possessions they have relinquished, our people have appeared inclined to give them the best treasure in their power—the treasure of the Gospel. The benevolence of the object deserves the highest commendation, but it admits of a question, whether the exertions it has produced, are not the fruit of a mistaken zeal?



Our most expensive missions have been to the Indians of the wilderness. Years of the most arduous service have been rendered; thousands and thousands of dollars have been expended in the support of missionaries and schoolmasters, and artists; and what has been the result? With here and there a solitary exception, the Indians are, in every sense of the word, Indians still, and bid fair to remain so, as long as they exist. The same inveterate propensities and habits continue almost to the same extent; so that the conversion of an Indian to the faith and practice of the Gospel, is proclaimed with admiration from one end of the country to the other, and is justly considered one of the most singular occurrences of the age. It may indeed be said that the conversion of those few which have been hopefully brought to the knowledge of the truth, is a full compensation for all the labors we have bestowed: But this does not settle the point. The question is, If these exertions had been directed to our own countrymen, who are living in the wilderness, can we suppose that they would have been attended with as little success? Does the history of our other missions warrant such a conclusion?

If there were none but the Indians of our wilderness who needed the assistance of missionary societies; or if we had missionaries and means enough to send the Gospel to all that are destitute, then indeed I would say, Do all you can to save them. But as long as there are thousands and millions of others, who are in equal danger of perishing for ever, and who would more gladly receive the Gospel, the proper enquiry seems to be, Where we can bestow our circumscribed charity with the fairest prospect of success?

By this time you will begin to draw the conclusion, that I do not think favourably of the attempts which are made to evangelize the Indians. This is, indeed, my settled opinion, and if you will have patience with me, I will give you my reasons for this conclusion.

The providence of God seems to indicate that the natives of this country, as a nation or tribes, are never to be converted to the faith of the Gospel, but are destined of heaven, in process of time, to become extinct; and their places to be supplied by other inhabitants. The history of those tribes, ever since the settlement of this country, evidently favors this opinion. In those states where they have received the most secure protection of the laws, and been cherished with the kindest assiduity, instead of increasing, or even keeping their numbers good, they have been constantly diminishing. It really seems as though it were poisonous for an Indian to breathe the same air with a white man. As the white population has advanced, the natives have gradually receded, and, as it were, melted away. Here and there a handful has remained for a while, but they have constantly dwindled; till at length, the residue have become discontented with their situation, notwithstanding all the civil and sacred privileges which they have enjoyed, and have fled to the wilds of the forest. Witness the little tribe at Stockbridge, whose example, it is said, will soon be followed by the Oneida tribe, with which the Northern Missionary Society have supported a missionary for years with very little success.

That the number of Indians, on the continent is greatly diminished from what it was a century ago, scarcely admits of a doubt. For if this were not the case, their constant recession would by this time have crowded them in heaps on our frontiers, or driven them into the recesses of our northern and western forests. But neither of these is

the fact. Our frontiers, which are annually extending, appear to keep about the same distance from the Indians; and it is evident from the statement of travellers, that very few of those who inhabit the interior of the wilderness, have ever been acquainted with white men. Where then, are the countless tribes that once crowded our extensive coasts; sported on the banks of our numerous rivers and streams; and hunted in the vallies which we now cultivate? We behold the monuments of their labor—we press their ashes with our feet, but scarce a single individual of them remains to tell the inquisitive traveller, 'This country was once occupied by Indians.' Let the white population continue to increase, and the natives to recede, for a century or two more, (and at present there is every appearance that this will be the case,) and where will the Indians be? Does it not really seem to be the design of Heaven that they should become extinct, and their places be supplied by Christianized inhabitants? In connection with this sentiment I have often thought of a remark once made by the aged and venerable Occum, the Indian missionary, near the close of his life; and I have been sometimes almost ready to consider it prophetic of the fate of his brethren. Speaking of the little success with which his labors had been crowned; he said, "*It seems as if heaven and earth are leagued against poor Indians.*" If the view which has been taken of this subject be correct, then it is useless, and worse than useless, to attempt to evangelize them. For how can we bless those whom God hath not blessed!

But supposing it is incorrect, and will never be realized, still I think it is manifest that exertions, *at the present time*, to christianize the Indians, are thrown away. It is useless to attempt to convert them to the faith of the Gospel, so long as the inhabitants of our frontiers, with whom they have immediate connection, retain their present character. The Indians will say to your missionaries, "If your book contains the mind of the Great Spirit, and all your white men know it, why do they lie and steal, and cheat poor Indians? We don't want a religion that allows such things." In vain do you attempt to make them believe that the religion you recommend is inconsistent with those crimes. A practical exhibition of the precepts of the Gospel is the best evidence of its divine excellence, both among the civilized and barbarous, and will go farther towards producing conviction than the most conclusive arguments. "Let your light shine before men," said our blessed Saviour, "that they may see your good works, and glorify your Father who is in heaven."

But suppose you should succeed in convincing the Indians that your countrymen, from whom they receive such improper treatment, are destitute of the religion which you preach; what will be the consequence? Will they be willing to receive a religion which you cannot persuade your own countrymen to embrace? The acknowledgment of this fact, will immediately excite the jealousy of a savage, and induce him to suppose that you design to practice an imposition. "What! he will say, "shall we believe that which white men, with all their superior information, reject?" "Go home," he will tell your missionaries, "and when you have persuaded your countrymen to embrace your Gospel, we also will receive it." This in fact is the proper course for us to pursue. And as long as we have so many thousands, whom our missionaries can address in their own familiar language, and whose conversion would afford the Indians the most convincing proof of the reality of the Gospel, it really appears preposterous, to say the least, to send them to the Indians.



It may be proper to remark to you, that these observations are not designed to apply to the missions which are sent to Asia, or Africa, or even the blacks in our southern states. The inhabitants of those regions appear destined of heaven, to be the permanent inhabitants of the climes in which they live; and their relative situation, and other circumstances, are essentially different from those of our Indians. All that I have written on this subject is designed to refer exclusively to domestic missions; and I make this remark distinctly to let you know, that I feel disposed most cordially to approve the exertions of our countrymen, in co-operating with the Christian nations in Europe, in sending the Gospel to the heathen in other parts of the world.

The IV. and last objection which I shall mention, is founded on the character of many of the missionaries who have heretofore been employed. These have too frequently been men of inferior talents, and who, in consequence, have found it extremely difficult to obtain constant employment in the ministry in any other capacity than that of a missionary. This has so often been the case that the character of a missionary, which certainly was designed to hold a distinguished station in the church of God, has been awfully degraded in the view of our people: so that it is often observed, when they have heard a preacher of very moderate talents, "he will never answer for a settled minister, but he may do for a missionary." And I am sorry to say that this opinion has not been entertained by the common people alone, but, in some instances, ecclesiastical bodies have been so much under its influence, as to license and ordain men, whom they never expected to be acceptable preachers for a length of time, in any one place; in the hope that they might be serviceable as itinerants or missionaries.

By these means, the cause of religion has suffered greatly, especially in those places which were expected to be benefitted by their labors. In our missionary regions, there are many men of base sentiments and confirmed depravity, who are constantly striving to bring the cause of religion and its advocates into contempt. The Christian missionary is often attacked by deists, and other opposers of the truth; and when they meet with one who is likely to be feeble in the defence of the Gospel, they gladly avail themselves of the opportunity to triumph over his weakness. Instances of this kind have not unfrequently occurred, and have necessarily had a most unhappy influence on the missionary interest. The employment of such men has had another pernicious effect. It has operated to discourage many from attending on the labors of missionaries. They have been accustomed to derive so little edification or satisfaction from their preaching, that they take little trouble to attend their appointments.

Attempts have also been made to give young men a partial education, expressly for the purpose of making missionaries. However desirable it may be to extend the enjoyment of the Gospel privileges, we should be extremely careful of doing any thing which might, on the whole, retard the work. Doubtless these men might be instruments of usefulness to some, but it is very possible that they might also be the occasion of confirming others in their opposition to the truth. Never does the Christian minister stand in greater need of the panoply of the Gospel, than when he acts as a missionary; for in

this capacity he alone has frequently to contend against a host. Is it not then extremely unwise and perilous, to send him forth, half clad in the armor of the Gospel, with the frail hope that he may be the means of converting some, though there is reason to fear he will fall a prey to the power of the enemy?

In favor of this plan it is said, that the Theological Institutions of our country cannot supply us with missionaries—that the young men educated in them, usually direct their attention to populous places and will not go to the wilderness. This may have been the case hitherto, but what is the reason? Surely not because these young men are unfit for missionary services, not because the education which they receive makes them unwilling to relinquish the ease and gratifications of polished society. Witness some of the first fruits of Andover Institution voluntarily devoted to the service of God in Asia. But the true reason is, these institutions are still in a state of infancy. All that they have yet sent forth have been insufficient to satisfy the demands of our numerous vacancies. And it is no more than right, that these should first be supplied: Let us wait with patience, till the blessed fruits of the late glorious revivals in our colleges are gathered in, and we shall find many of them freely devoting themselves to the service of our brethren in the wilderness. But let us be careful that we do not, under the influence of mistaken zeal, encourage men to go forth on this arduous and important work, before God hath sent them.—"For how shall they preach except they be sent."

But if it were granted, that our Theological institutions will not afford a sufficient supply of ministers; why should we give any of our candidates a more limited education than they would have received before those institutions were established? Why not require of them the same classical course, and the same study of theology under the direction of some approved divine? It surely does not follow, that because some now enjoy a more extensive education, others may be put off with less than was customary before. I would by no means require all our candidates to perform the prescribed course of our theological seminaries, without respect to their previous advantages and attainments. But let us beware that while with one hand we are endeavoring to raise, we do not, with the other, lower the standard of the Christian ministry. (To be concluded next week.)

## INTELLIGENCE FROM ABROAD.

### EXTRACTS.

From the Appendix to the Eleventh Report of the British and Foreign Bible Society.

From the Correspondence of the Rev. R. PINKERTON.

FROM THE REV. R. PINKERTON.

"ST. PETERSBURG, Jan. 28, 1815.

"Our Calmuc, Tartar, Armenian, Georgian, and Persian edition of the Scriptures, are the glorious links of a chain of life which will soon unite us with our Indian co-laborers. O, to behold the Mandjur and Tibetan tribes enriched with the Oracles of God in their own languages also! This our Redeemer will accomplish in its time; for his kingdom is an everlasting kingdom, and all nations shall serve and obey him. Blessed be his glorious name for ever; and let the whole earth be filled with his glory!

"The demand for Russian Bibles is every day increasing. Several most affecting letters were read to-day, in which some thousand



copies are required. In one village in the government of Woronesk, about 460 peasants have, of their own accord, come forward to our assistance; and have contributed, among themselves, upwards of 370 rubles, which they have sent to the committee of the Russian Bible Society, accompanied by a letter expressive of the most sincere desires for the prosperity of this benevolent institution, and requesting a number of Bibles to be sent to them. Another letter from Tschersk, the chief city of the Don Cossacks, gives us the pleasing prospect of soon beholding a Cossack Bible Society established among that brave and warlike tribe! In the southern provinces, the Modern Greek New Testaments are much called for; and some good men, living near the frontiers of the empire, express a strong desire to possess them in greater numbers, that they may be enabled to furnish their brethren with them also, in the northern provinces of Turkey.

*From the Rev. Mr. Mitchell, at Karass. Transmitted by the Rev. Mr. Paterson.*

"In proportion as Christians are stirred up to put the Scriptures into the hands of others, the number of those who gladly receive them is increased. Of this we have daily proofs in the anxiety observed among the Cossacks, soldiers and others, in this quarter, to get possession of the Word of God. Four of our Cossacks were very anxious to have Bibles; but as, on account of the smallness of their pay, they were not able to purchase a Bible for each, they united to purchase one among them. Before they did so, one of them sent to me, and requested to have the loan of one, to show it to his companions, as he said they were all entirely ignorant of its contents. This request I did not at first comply with, but as he came frequently, and repeated it, I gave him the volume containing the New Testament. They had it some days; and during that time, one of them read in it almost night and day. The one who got it from me being told that they must return it, the tear ran down his hardy cheeks. He thought I was going to sell it to another, whom he had heard anxiously requesting me to sell him one; they therefore collected the money to pay for it, that it might be secured to themselves; but all four could raise only six rubles, and the Bible cost seven, and they were obliged to borrow a ruble before they could pay for it. Had I known this circumstance at the time, I would have given them the Bible for the six. We could dispose of many Bibles to the military around us. The copies of the German and Polish Bibles, you sent us, have all been disposed of, and we could have disposed of many more, if we had them. Roman Catholics have received the Polish Bibles with gratitude, although they knew it to be the Protestant edition."

*From the Rev. R. Pinkerton.*

Moscow, March 13, 1815.

"We have made all proper arrangements for printing an edition of the Georgian New Testament. The Christian people, for whom this edition is designed, are in the greatest need of the Holy Scriptures, as you will have observed from my former communications. Not 200 complete Bibles are supposed to exist among a population of more than half a million, who understand and speak the same language. Having, for ages, been surrounded with persecuting Mahomedans, and reduced to the utmost poverty by perpetual wars and commotions, they now thirst for the refreshing streams of the Waters of Life, contained in the Oracles of the Living God. I have found out a sufficient quantity of excellent Georgian types, which, though all in disorder, have providentially been preserved from the conflagration of this city in 1812. Already we have got them brought into order, and a half-sheet set. The Georgian Metropolitan Ion, and the Archbishop Pafnut, who both reside here in the Kremlin, have undertaken to correct the press. The edition is to consist of 5000 copies in quarto, printed in two columns, in order that it may also be used in their churches, where the greatest want prevails; and where, in many parts, they have only manuscript copies of the Gospels. I expect to be able, in a few days, to send you the first sheet. We hope that, in the course of seven or eight months, the whole edition will be completed; and, so soon as a Georgian Bible society is established in Triflis, an edition of the whole Bible will doubtless be undertaken. The Moscow committee have undertaken to defray the whole expense of the printing and binding of the 4000 New Testaments.

Should the Lord thus prosper the work of our hands, Triflis, being so central, will become a most important station for establishing a depot for promoting the dissemination of the Georgian, Armenian, Persian, Turkish, and Tartar Scriptures. Indeed the prospect is most encouraging to every Christian and benevolent heart. O that a gracious Providence may benignly smile upon it, and that we may see it realized to the glory of our Redeemer's name, among those distant nations.

## CONNECTICUT.

NEW-HAVEN, February 27.

[COMMUNICATIONS.]

### CONSECRATION.

On Wednesday last, (the 21st instant,) the new Episcopal Church in this city, was by the name of "TRINITY CHURCH," consecrated to the worship of Almighty God.—The consecration office was performed by the Rt. Rev. Bishop HOBART, of New-York; who also on the occasion delivered, an able and interesting discourse, peculiarly adapted to the solemnities of the day. This valuable sermon we have reason to hope, will shortly appear in print, as we are told a copy has been requested for that purpose. The concourse collected on this occasion, was immense—the doors were opened at an early hour, and a considerable time before the service commenced, the church was filled. The slips below, with the exception of a few seats reserved for the aged, were entirely taken up by ladies: the galleries seemed loaded with spectators—the aisles and avenues of the church, both in the galleries and below, and even the steps around the rails of the altar, were crowded with attentive hearers. Notwithstanding the number present, we are pleased to state, that the most respectful attention was visible throughout the whole audience. The only subject of regret is, that many who were desirous of witnessing the consecration, were unable to get within the church, so great was the crowd.

On the following day, the Rev. HARRY CROSWELL, was instituted Rector of "Trinity Church." An admirable sermon on this occasion, on the relative duties of the Pastor and his people, was delivered by the Rev. Mr. CHACE of Hartford, from Gal. vi. 21 verse, "Bear ye one anothers burthens, and so fulfil the law of Christ."

On Friday, the Rt. Rev. Bishop, delivered a very learned sermon on the subject of *confirmation for laying on of the hands*, from Acts ii. 4. After which one hundred and thirteen persons presented themselves, and received the Apostolic rite of confirmation.

### TRINITY CHURCH.

Within the last week three days have been devoted to the solemn and interesting services of the episcopal church.

On Wednesday was consecrated, by the Rt. Reverend Bishop Hobart, of New-York, the new and most elegant church, lately finished in this city.

After the office of Consecration, morning prayer was read by the Rev. Mr. Rayner of Huntington and the appropriate lessons by the Rev. Mr. Baldwin of Stratford. Then followed the sermon by the Bishop from Psalm 123. verse 15, "*Here will I dwell.*"—At intervals in the service, and after the sermon, proper psalms and set pieces of music were performed.

Every thing was done "decently and in order," with solemnity and ability, tending to produce strong and lasting impressions. "It was no other than the house of God and the gate of Heaven." Of the sermon we cannot speak more highly than by saying, that it was in Bishop Hobart's best style and manner. The regret that the organ was not completed, was greatly abated by the excellent vocal music under the direction of Mr. Roberts.

Though the House is larger than any other in the city, it was crowded to overflowing.

On Thursday the Rev. Mr. Croswell, was instituted as Rector of



Trinity Church. Morning prayer by the Rev. Mr. Burhans of New-town: The lessons by the Rev. Mr. Searle of Plymouth; then the Institution, the office of which was performed by the Rev. Mr. Shelton of Bridgeport. The keys of the Church were presented to Mr. Crosswell, by Mr. William Walter, one of the wardens. An excellent sermon was delivered by the Rev. Mr. Chace of Hartford, after which the holy communion was administered.

On Friday a great number of persons presented themselves and received from the Bishop the right of confirmation, on which occasion the sermon by the Bishop and the other services were equal to those of the former days. The entire harmony of the Church, and its devotion to the solemn services of the temple, are highly worthy of record and imitation.

"Let strangers walk around,  
 "The city where we dwell,  
 "Compass and view the holy ground,  
 "And mark the building well;  
 "The orders of thy house,  
 "The worship of thy court,  
 "The sacred songs, the solemn vows.  
 "And make a fair report."

In addition to the foregoing particulars, we feel a pleasure in stating, that the exercises of these several days, were attended by a majority of the Episcopal Clergy of the diocese, and among others, the venerable Dr. MANSFIELD, probably the oldest Episcopal Clergyman in the union. He was one of the first conformists to the Church in Connecticut. He is now in the 93d year of his age, and has lived to witness the consecration of a superb edifice, belonging to a Society consisting of about 2000 souls, where, in his youth, there were but two or three families of Episcopalians.

BY HIS EXCELLENCY

JOHN COTTON SMITH, ESQUIRE,

Governour and Commander in Chief, in and over the State of Connecticut,

#### A PROCLAMATION.

FROM a just view of their dependence upon the MOST HIGH for every temporal and spiritual blessing, the People of this State have been accustomed to devote a day in each year to the sacred purpose of publicly acknowledging the Supremacy of that Being whose Providence controuls alike the affairs of individuals and of nations; of lamenting their abuse of His mercies, and their insensibility under His frowns; and of beseeching Him, through the merits of the Redeemer, to forgive their past ingratitude, to bestow upon them those favors which are essential to their comfort here, and, by a sanctified use of His dispensations, to prepare them for the exalted pleasures of a future and a brighter world.

TO the intent, therefore, that this laudable usage may not be neglected, I have thought proper to appoint, and I do hereby appoint FRIDAY the twelfth day of April next, to be observed throughout this State, as a day of PUBLIC HUMILIATION, FASTING AND PRAYER. And I earnestly call upon ministers and people of all denominations to assemble on that day in their respective places of religious worship; that before our Heavenly Father we may bring to remembrance our individual and national transgressions, the ungrateful returns we have made for His unnumbered blessings, our disregard of His judgments as well as of the great deliverances He has wrought for us, and our criminal neglect of the denunciation of His Law and the gracious invitations of His Gospel. And whilst with deep contrition and abasement we contemplate our unworthiness in His sight, let us with humble hope and confidence look for pardon

and acceptance to that atonement which has been perfected by the blood of His Son, and implore the assistance of His Holy Spirit to reform our lives and to consecrate them to His service;—that by a course of sincere and cheerful obedience, we may secure 'His favour which is life,' and 'His loving kindness which is better than life.'

And I do recommend that fervent prayers be offered to ALMIGHTY GOD for His blessing upon the various interests and concerns of the State, upon our civil and religious institutions, our schools and seminaries of learning, and upon the several associations which have been formed for the alleviation of human suffering, and for the advancement of science and virtue: That He would graciously impart wisdom to our councils, fidelity to our judicial and executive officers, and a spirit of concord and unanimity to our citizens: That He would impress us with a solemn sense of His afflictive visitations, especially in removing by death those who have held distinguished places of public trust, and have been the honored instruments of promoting the prosperity of the commonwealth; and that from time to time He would raise up and qualify such to fill the various departments of government, as shall be influenced by a regard to His Glory, and the best good of their country: That He would prosper us in all our lawful pursuits, in our commerce, manufactures and husbandry, and crown the opening year with health and peace, and a competent supply of the fruits of His bounty: That "with favour He would encompass us, as with a shield," and make us a People to His praise: That it would please him to afford His paternal care to the several States of the Union, and to the government established for their common interest and safety: That He would bless the President and Congress, and so direct their consultations and endeavours, as that the freedom and independence, the tranquility and happiness of this extensive Republic may be secured, and transmitted to the latest generations: That He would put an end to the sufferings of mankind from ignorance, and violence, and oppression, and accompany with Almighty power the efforts of the Christian world to extend the knowledge of His glorious Gospel, until all nations shall receive and obey its Divine precepts, and own the universal reign of the PRINCE OF PEACE.

#### A PRAYER.

BY HENRY KIRKE WHITE.

ALMIGHTY Father, at the close of another day I kneel before thee in supplication, and ere I compose my body to sleep, I would steal a few moments from weariness, to lift up my thoughts to thy perfections, to meditate on thy wonderful dispensations, and to make my request known unto thee.

Although the hours of this day have not been spent in the busy haunts of society, but in the pursuit of needful and godly knowledge, yet I am conscious that my thoughts and actions have been far from pure; and many vain and foolish speculations, many sinful thoughts and ambitious anticipations, have obtruded themselves on my mind. I know that I have felt pleasure in what I ought to have abhorred, and that I have not had thy presence continually in mind; so that my ghostly enemy has mixed poison with my best food, and sowed tares with the good seed of instruction. Sometimes, too, the world has had too much to do with my thoughts; I have longed for its pleasures, its splendors, its honours, and have forgotten that I am a poor follower of Jesus Christ, whose inheritance is not in this land, but in the fields above. I do therefore supplicate and beseech thee, Oh! thou my God and Father, that thou wilt not only forgive these my wanderings, but that thou wilt chasten my heart, and establish my affections, so that they may not be shaken by the light suggestions of the tempter Satan; and since I am of myself very weak, I implore thy restraining hand upon my understanding, that I may not reason in the pride of worldly wisdom, nor flatter myself on my attainments, but ever hold my judgment in subordination to thy word, and see myself as what I am, an helpless dependant on thy bounty. If a spirit of indolence and lassitude have at times crept on me, I pray thy forgiveness for it; and if I have felt rather inclined to prosecute studies which procure respect from the world, than the humble knowledge which



becomes a servant of Christ, do thou check this growing propensity, and only bless my studies so far as they conduce to thy glory, and as thy glory is their chief end. My heart, O Lord! is but too fond of this vain and deceitful world, and I have many fears lest I should make shipwreck of my hope on the rocks of ambition and vanity. Give me, I pray thee, thy grace to repress these propensities; illumine more completely my wandering mind, rectify my understanding, and give me a simple, humble, and affectionate heart, to love thee and thy sheep with all sincerity. As I increase in learning, let me increase in lowliness of spirit; and inasmuch as the habits of studious life, unless tempered by preventing grace, but too much tend to produce formality and lifelessness in devotion, do thou, O heavenly Father, preserve me from all cold and speculative views of thy blessed Gospel; and while with regular constancy I kneel down daily before thee, do not fail to light up the fire of heavenly love in my bosom, and to draw my heart heavenward with earnest longings [to thyself.]

And now, O Blessed Redeemer! my rock, my hope, and only sure defence, to thee do I cheerfully commit both my soul and my body. If thy wise Providence see fit, grant that I may rise in the morning, refreshed with sleep, and with a spirit of cheerful activity for the duties of the day: but whether I wake here or in eternity, grant that my trust in thee may remain sure, and my hope unshaken. Our Father, &c.

### OBITUARY.

**PENNSYLVANIA.** At Philadelphia, on the 4th Feb. Capt. John Carson. The circumstances (says the True American) relating to the above death, as they have been communicated to us, are as follows: Capt. Carson sailed from this country for the East-Indies, before the breaking out of the late war, leaving his family in Philadelphia, consisting of a wife and two or three children.—He arrived at the port to which he was destined after the usual passage, but the war having commenced about this time, cut off all opportunities of conveying any information of his situation to his family. At this place Capt. Carson was detained a long time, so that four years had elapsed since he had been heard from; and his wife, thinking he must have been lost, married a Lieut. Smith, late of the army, with whom she was living when Capt. Carson returned, a short time since, to this country. Being apprised of what had taken place in his family, he sent his father-in-law to inform his wife of his arrival in Philadelphia, and shortly after went to the house himself where she resided, and enquired of her if it was true that she had married in his absence; and being answered in the affirmative, he demanded his papers and his children. Lieut. Smith, who was present at this conversation, having withdrawn for a few minutes to an adjacent room, returned with a loaded pistol, and immediately discharged its contents into the head of Capt. Carson. The ball entered at his mouth, and shattered his head in a shocking manner. In this situation he languished from the 20th Jan. till the 4th ult. when he expired. Smith was immediately taken into custody.

**NEW-JERSEY.** At Caldwell, on the 17th ult. Mr. THOMAS GOULD, in the 99th year

of his age—a surprising instance of longevity; for within a few days of his death he retained his bodily and mental faculties to an astonishing degree, so that he was able to travel on horseback or on foot to a very considerable distance without much fatigue, and converse on almost any subject without any manifest marks of the decay of any of his mental abilities. He was among the first founders of the Church of Christ in Caldwell; and whilst in its infantile state, distinguished himself by taking a deep interest in the welfare of the kingdom of the Redeemer, through whose merits, we humbly hope, he is now enjoying the blessedness of the saints in light and glory. He has left a numerous train of relatives to lament his death, being the progenitor of 207 persons—168 of which are now living. He was blessed, while living, with the joyful sight of 20 of his descendants of the fifth generation.

**NEW-YORK.** In the Village of New-Berlin, Chenango County. On the 11th instant, AARON B. ANDERSON, son of Samuel Anderson, Esq. aged 21.

When the youth of exalted worth drops into an untimely grave, community suffers a loss of which but few are sensible. As a private individual, the virtues of the deceased were but little known, except to his relatives and friends—by those his loss is severely felt, and he will long retain a place in their recollection. Amiable and benevolent, he was beloved by all who knew him—with an exalted sense of honor and an accuracy of judgment, blended with a suavity of temper, he boldly reprimanded the follies and vices of his youthful companions. Though partially reserved and taciturn, no one was ever capable of warmer or more sincere attachments; and the few who were honored with his confidence were alone capable of knowing the warmth and sincerity of his friendship. Noble, generous and spirited, in proportion as he admired virtue he detested meanness and hated vice. The same fortitude and undaunted resolution with which he encountered the storms of adversity, and pressed forward, to his high destination, (had life continued) of usefulness and greatness, continued to the last. In the whole course of his long and painful sickness, and under the most excruciating pain of body, not a groan or sigh was ever heard to escape him. Patient and resigned, he endured the pains of death as he had the misfortunes of life, with a courage and magnanimity seldom known. Had the public known his worth as they would have done, had his life been preserved, they would have bowed in homage to his virtues and paid a merited tribute of respect to his memory—But the time had not yet arrived which was to exhibit him to the public as he was known to his friends—he perished, like the tender plant, before its fruits had ripened.

“Full many a gem of purest ray serene,

“The dark unfathom’d caves of ocean bear;

“Full many a flower is born to blush unseen,

“And waste its sweetness on the desert air.”

At his residence at Greenwich, on Friday, the 27th of February, in the 68th year of his age, the Right Rev. BENJAMIN MOORE, D. D. Bishop of the Protestant Episcopal Church in the state of New-York, and Rector of Trinity Church, in the city of New-York. His remains were on Friday afternoon interred in the cemetery of Trinity Church. The body was attended from Vesey street, through a crowd of spectators with which Broadway was thronged, by a numerous and respectable procession, headed by the charity scholars and composed of the reverend clergy of different denominations, officers of the church, physicians, and citizens of all religious sects, desirous of testifying their respect for a departed citizen of distinguished worth and eminence. A solemn dirge was performed in the church, and an impressive funeral discourse pronounced by Bishop Hobart, to an attentive and sympathizing auditory with which every part of the spacious building was filled. *Columbian.*

At Ballston, on Sabbath evening last, Mrs. RACHEL HEWETT, wife of John Hewett, of a pulmonary consumption. In the severity of her sufferings, she uttered no complaint; and she exhibited a meekness, and patience, and resignation, never surpassed. No woman was ever more beloved by those whom her virtues blessed. To say that none excelled her in every excellence and worth, is saying only what all who knew her believed. It is but a few weeks since a daughter of hers, in the prime of life, fell a victim to the same disease. Who does not mourn with the bereaved survivors, when all must mourn, a little sooner or later, the loss of connexions equally dear?—*Communicated.*

### POETICAL DEPARTMENT.

#### TO A FRIEND IN DISTRESS,

Who, when Henry reasoned with him calmly, asked,  
“If he did not feel for him.”

“DO I not feel?” The doubt is keen as steel.  
Yea, I do feel—most exquisitely feel;  
My heart can weep, when from my downcast eye  
I chase the tear, and stem the rising sigh:  
Deep buried there I close the rankling dart,  
And smile the most when heaviest is my heart.  
On this I act—whatever pangs surround,  
’Tis magnanimity to hide the wound.  
When all was new, and life was in its spring,  
I liv’d an unlov’d, solitary thing;  
Even then I learnt to bury deep from day,  
The piercing cares that wore my youth away.

Even then I learnt for others’ cares to feel,  
Even then I wept I had not power to heal;  
Even then, deep-sounding through the nightly gloom,  
I heard the wretched’s groan, and mourn’d the wretched’s doom.  
Who were my friends in youth?—The midnight fire—  
The silent moon-beam, or the starry choir;  
To these I ’plain’d, or turn’d from outer sight,  
To bless my lonely taper’s friendly light;  
I never yet could ask, howe’er forlorn,  
For vulgar pity, mixt with vulgar scorn;  
The sacred source of woe I never ope,  
My breast’s my coffer, and my God’s my hope.  
But that I do feel, time, my friend, will shew,  
Though the cold crowd the secret never know;

With them I laugh—yet when no eye can see,  
I weep for nature, and I weep for thee.  
Yes, thou didst wrong me, \*\*\*; I fondly thought,  
In thee I’d found the friend my heart had sought;  
I fondly thought that thou could’st pierce the guise,  
And read the truth that in my bosom lies;  
I fondly thought e’er Time’s last days were gone,  
Thy heart and mine had mingled into one!  
Yes—and they yet will mingle. Days and years  
Will fly, and leave us partners in our tears:  
We then shall feel that friendship has a power,  
To soothe affliction in her darkest hour;  
Time’s trial o’er, shall clasp each other’s hand,  
And wait the passport to a better land.

Thine, H. K. WHITE.